

MOUNTAIN LIFE & WORK



TOWARD A SOCIAL SCIENCE

ORRIN L. KEENER

MOUNTAIN HEALTH SERVICE

MAY CRAVATH WHARTON

STATE-WIDE LIBRARY SERVICE

FLORENCE HOLMES RIDGWAY

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Editor Helen H. Dingman

Associate Editor Orrin L. Keener

Contributing Editors

Olive D. Campbell John P. McConnell
Marshall E. Vaughn John Tigert
Arthur T. McCormack James Still

IN THIS ISSUE

TOWARD A SOCIAL SCIENCE, OR THE GENIUS OF JESUS	—Orrin L. Keener	1
PROBLEMS INVOLVED IN OBTAINING ADEQUATE HEALTH SERVICE FOR THE MOUNTAINS	—Mary Cravath Wharton, M.D.	4
THE CHRISTIAN COMMUNITY—an editorial	—O. L. K.	8
A PASSEL OF LITTLE THINGS, a poem	—Pauline Ritchie	8
"... AND WORKETH WILLINGLY WITH HER HANDS." Illustration		9
CHANGING THE LIBRARY MAP OF THE SOUTHLAND	—Florence Holmes Ridgeway	10
WHY KENTUCKY NEEDS STATE-WIDE LIBRARY SERVICE		
Winning Essay	—Naomi Duncan	15
Winning Essay	—Ursula March Davidson	15
4-H CLUB WORK	—J. M. Feliner	16
PLANNED PARENTHOOD FOR RURAL FAMILIES	—Mary Lindsay Hoffman	19
THERE'S NO OTHER CONFERENCE LIKE IT	—Ellsworth M. Smith	21
THE MOUNTAIN YOUTH IN N. Y. A.	—Francis Shouse	24
FISHING—linoleum cut	—John A. Spelman III	25
"WHAT ARE THE CHARACTERISTICS OF A CHRISTIAN RURAL COMMUNITY"		27
THE RURAL CHURCH COMMISSION	—Eugene Smathers	28
NATIONAL CONFERENCE ON HANDICRAFTS		29
OUR CONTRIBUTORS		29
NEWS NOTES...		30
THESE OF BEAUTY, a poem	—Esther Marie Colvin	31
TO LIVE IN THE COUNTRY, LOVE COUNTRY LIFE	—Henry Colman	32

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TOWARD A SOCIAL SCIENCE, Or The Genius Of Jesus

ORRIN L. KEENER

One important factor in man's progress, it would appear, is the reducing of the complex to the simple. General progress has been greatest in those areas of life where the absolute essentials have been reduced to the simplest fundamentals.

To illustrate: as hieroglyphics and picture writing gave way to the alphabet, literacy for large numbers of people became possible as it can never be in a 40,000- or even a 1,000-character system of Chinese writing. The printing press, linotype, typewriter, Morse Code, the modern newspaper, and our public school system are all built upon the simplicity of writing made possible by the unknown men who took out of the hundreds of thousands of Egyptian hieroglyphics the few consonants in our phonetic alphabet and by those who added the vowels.

The same thing is true in the realm of mathematics and science. Imagine an arithmetic teacher trying to teach multiplication, division, fractions, or interest, using Roman numerals. Our modern business system would bog down and stop if men had to go back to the old Roman system of writing numbers: Picture a bookkeeper, accountant or bank cashier with an abacus instead of an adding machine trying to keep up with the calculations of modern business and finance!

In the field of social studies, however, there is a maze of apparently unrelated material which the student is expected to master and organize into some semblance of unity without any basic principles to guide him in his efforts. Why has not some one done for the social studies what the inventors of the diatonic scale did for music, or what the discoverer of the elements did for chemistry? Is it not possible to discover a few fundamentals in the world of individual and group relationships, fundamentals that could be understood, taught, used?

As I pondered over these questions, it dawned upon me that the world of social studies had had

its gifted genius; that he had done his work and it only remained for us to avail ourselves of his contributions to our field of thought and study.

In the socio-religious maze of another culture there was born a man of rare insight who selected the simple fundamentals from the many complex and confusing "laws" of his gifted race, even as the phonetic alphabet was taken out of Egyptian hieroglyphics. He summed up in two laws so simple as to be comprehensible by anyone who can learn the three R's, truths so profound that the greatest philosopher or saint will not in three score years press them to the limits of their realization. His principles cover man's relation to all truth, and take in the sweep of all human relationships. In everyday language, Jesus' first commandment might be expressed thus: *In any and every given situation, wholeheartedly act on the highest and the best you know*, that is, with all your powers of thought, physical strength, and emotional drive. The second commandment might be stated: *Be considerate of others in all you think and say and do*.

One test of a law is its universality. These principles meet this test. They are universal in that every man of every race, religion, class, caste, and condition of life may act on them; of course, the better one's understanding is, the wiser will be his choice. They are universal, also, in their applicability in every area of human experience.

Devotion to the highest and best one knows is the motive and the method of the scientist and inventor. It is the inspiration of the artist in the realm of beauty or the prophet in the realm of truth. It guides the great writer, the true mother, the fine workman. This principle meets the need of *democracy*: each one has sovereignty over his own soul. This way of life is also sanctioned by the wisdom of its forward look: There is no time or energy wasted in regret over one's mistakes, or in condemnation of those responsible for the dif-

ficult situation in which any individual or group finds itself. The question always is: What is the best and highest I (we) know in the existing situation? Acting on this principle avoids the social paralysis of waiting until all are convinced of the new truth. Of course, the mature individual, taking the long look ahead, may have an advantage over the immature individual thinking only of the moment. But each can always think his best, say his best, do his best in the immediate situation—and use the results of that experience in determining what is the highest and best in the next.

In this age of science men demand proof. What, then, is the proof of the validity of this first law? It is illustrated in accounting by the demand that the books balance; if it takes five hours or five days to find the error, the price must be paid; nor, if the mistake is in bookkeeping, will it suffice to take the easier way of putting in the “missing” pennies out of one’s pocket to make the balance.

It is illustrated in surgery: the instruments must be *absolutely* sterile; clean, or practically sterile, is not good enough. Any nurse, assisting with a blood transfusion, who acted on an easier-way philosophy and merely poured boiling water over the once sterile needle that had been dropped on the floor, would be fired. The best she knows is to boil up the needle again before it is inserted in the blood vein. The good surgeon or physician insists on this.

The same principle or law has been followed in automotive engineering. Cylinders must be as true as they can be made; pistons must *fit*. Two-wheel brakes had to give way to four-wheel brakes; mechanical brakes were replaced by hydraulic. American motor cars lead the world today because manufacturers were not satisfied with “something pretty good” if they knew or could discover something better; better mechanics, better design, better finish. One year’s best has never been good enough if next year’s could be better.

Progress in making radios or airplanes has been achieved by following the same law. That such practice has or has not been profitable is not the point at issue. As a matter of fact, auto models have been changed when it wasn’t profitable. Certainly the surgeon has used his best technique on the charity case many times when he knew he would not collect a dollar. The one who stops to count the cost in effort or money may fail to give

his best; his failure will also serve to verify the law.

It should not detract from the value of the law that evidence of its validity is drawn from such widely separated and apparently unrelated fields, nor that its applicability in these areas of life should have been discovered by accident or experience rather than by scientifically controlled experiment. Moreover, the working of the law does not depend upon any fallible human being’s explanation or wording of it, any more than does a physical law: The illiterate Tibetan mother who rubs her baby with yak butter and puts him out in the sunshine gets vitamin D results even though she attribute the health-building benefits to the magic power of the yak butter. It is fulfilling the conditions, not the explanation, that gets results.

The second law, *Be considerate of others in all you think and say and do*, is well demonstrated in American public education, both positively and negatively. Where all children have been given full educational opportunities, progress has been greater than in areas where only those of a certain color have had such opportunities. Even partial observance, such as consideration for the children of the poor white people in the South, has yielded better results than the pre-Civil War system of letting each family look after its own on the private school basis. Today this principle endorses federal aid for education, and for education adapted to all groups.

Public health affords another illustration of the law. Until the poor man’s child was safe against typhoid, the rich man’s heir was in danger. Disease-germs being no respecters of wealth, those communities have the best health record, comparatively speaking, where *all the neighbor’s children* are best protected, where the golden rule is best carried out.

This principle lies at the basis of all real democracy—in government or in industry. It is the one absolute essential of lasting happiness in marriage and family life. Consideration for others lies at the root of the whole cooperative movement; those “co-ops” set up for the benefit of the organizer violated this principle and usually were very short lived. Our postal system and our highways afford other evidences of the working of this law: until individuals quit thinking only of the road or street in front of their own place, no one

could motor across one state with speed and comfort, to say nothing of crossing the United States.

A good test of whether or not one is being considerate of others is to ask: If everyone acted on the motive or in accordance with the principles I am contemplating, would it be all right?

What kind of a world would this world be
If everybody in it were just like me?

The man who tries to live by stealing would find it a bad world, for there wouldn't be anything to steal—no one would be producing anything. Likewise the man who tries to live by gambling. Failure to be considerate of others on our highways causes a terrible toll of deaths and maiming every year. Failure to be considerate of others lies at the root of most crime; is the cause of most divorces and broken homes.

If one is looking for further evidence that this is a social law that we can ignore only at our peril, he need only look at the economic situation of the nation. Profit-seeking industrialists who will not pay good wages find themselves without domestic markets for their products: the owner-employer must consider his workers. Capital and labor must each recognize the rights of the other and of the consuming public or industry cannot go on. Urban manufacturers have realized in the last decade their dependence on farmer buying-power and the national significance of agricultural prosperity. The white share-cropper finds himself today in the same situation as the Negro share-cropper whom he has helped to disfranchise and hold in the ditch. Race must be considerate of race, and group of group.

Internationally, the same relationship is manifest. Our nation's selfish tariff policy didn't work when all the other nations tried it; a breakdown of world trade resulted. What dire suffering has resulted from the failure to follow a policy of brotherly or neighborly considerateness at Versailles in 1919. Even as much consideration as giving German New Guinea to Japan in 1919, the Kamerun to Italy, and letting Germany keep the rest of her African colonies—this together with the spirit of consideration necessary to effect such a settlement, might have prevented terrible wars in Africa, in Asia, and in Europe. The law of love

or consideration for others, like the law of gravity, must be recognized and observed by man or he must pay the penalty.

Some one may say, yes, the law may seem to work under ordinary circumstances, but we live in unusual times; Jesus didn't know dictators and their methods. Let me point out that Christianity was born in an ancient "Czechoslovakia." Jesus lived under a dictatorship that didn't hesitate to wipe a revolting city off the map, or to line a highway with hundreds of crosses, a writhing human victim on every cross. Yet that dictatorship has been dust and ashes for fifteen hundred years, while Jesus and his two great commandments are known today by millions who never heard of the greatest of the Caesars.

The two great commandments of Jesus are *laws*, and like all universal laws they liberate the man, the group, that understands and observes them. In a world where no one knows everything about anything, on what better principle can any person act than this: Give your wholehearted devotion to the highest and best *you know now, here*. That is surely the way over which man has climbed out of the den of animalism to the foothills of human experience where we now dwell; that would seem to be the way of future social progress. Before the penetrating, light-giving rays of this principle of living, evils like war will disappear; for what statesman in any country could truthfully say that organized murder was the highest and best he knew? or that private gain was of greater consequence than international justice and well being? Or what youth called to carry on the slaughter could swear he did not know it was wrong to kill? Similarly, in a world where the history of civilization is a record of man's achievement in learning to live together harmoniously in ever larger units, what better principle can govern social relationships than this: Be considerate of others in all you think and say and do?

For some of us, these two laws make the integration of life possible. They help as nothing else ever has to understand the successes and failures of the past, to diagnose the difficulties of the present. They constitute a basis on which one can build projects for the future, whether for the individual, for the group, or for the world.

Problems Involved in Obtaining Adequate Health Service for the Mountains

MAY CRAVATH WHARTON, M.D.

Mountain people, judging from a study of many authorities on the health and medical conditions of the Appalachians, spend less for medical care and use fewer hospital beds than any other group in the United States; they have a higher percentage of sickness in a year; they have the least possible availability of medical service, both because of inaccessibility of doctors and because of very low spendable incomes; they utilize medical service less than most, because habit and training tend away from willingness to use doctors and hospitals, because cost of medical service is far above what they are able to pay, and because doctors and hospitals are often unwilling, on account of distance or meager pay, to serve. On all counts, according to The Bureau of Medical Economics, the medical condition of the mountains is worse than that of any other large section of the nation.

The improvement of these conditions is not merely a matter of increasing the number of physicians and hospitals in the area, difficult as that in itself is. Availability of medical service is a matter not only of accessibility of doctors, but also of spendable income; and the total cash income of many mountain families per year is little more than thirty dollars per person, which is the average cost of medical care per person in the United States as a whole. The utilization of medical service, furthermore, depends upon people's willingness to use the available doctors as well as upon their ability to pay them and upon the doctor's willingness to serve.

From these generalizations let us turn now to specific and concrete experiences encountered in trying to meet health situations.

How true it is that just having a doctor or hospital located in a community where there are no spendable incomes does not solve the problem; even a free bed does not always suffice. Jackie had an abscess in his lung. The doctor urgently tried to persuade the parents to let him be taken to the hospital, but "Old Uncle George," the grandfather, kept reiterating, "We know ye are kind,

but the expenses have to be met, and we just ain't got hit." A little later, when a free bed was vacant, Jackie was bundled up, dressed in new overalls and shoes and taken to the hospital. There a new problem developed. Although everybody tried to spoil the boy with kindness, he would not remain after the first few days of novelty had worn off. Accustomed to the whole family hovering near and the cheery fireplace for company, he was too homesick to stay.

This love of home and kindred, of home cooking and the instant attention always given a sick one by the family, keeps many a patient from the services of a hospital, where ways are strange and where one is sometimes left alone a few moments. One grown woman, needing hospital treatment sorely, declared she would not stay another day unless her bed could be moved out into the hall where everybody passed by. She was moved. A young woman in a sanatorium had to be guarded night and day for a month to keep her from running away; she was caught more than once with her day clothes under her arm, on her way to the gate. Mothers needing care in confinement often cannot be persuaded to leave their little children at home even if with a sister or good friend. One man came to the tuberculosis sanatorium by persuasion of a community nurse, expecting to stay till his second-stage case was arrested. After two weeks he declared he simply could not live away from his little four-year-old girl, and so returned home in spite of all our remonstrances and assurances that he would without doubt infect the little daughter he so loved with this dread disease. Thus deeply are the emotions concerned in our efforts to save the lives of our people.

Many people of our mountains have had unfortunate associations with the word *hospital*. Friends have gone to the hospital as their last chance and have not survived. This creates a fear of hospital treatment in the minds of all. Very often, when at long last sufferers are persuaded to go to the hospital for surgical work, the terror of an oper-

ation so possesses them that if any chance offers, they will run off. One woman who had a badly neglected broken arm, with bones which had protruded for weeks, came in for an operation. The nurse left her for a minute just before wheeling her into the operating room. When the nurse returned, she found the patient gone, never to return or report. (She lived miles beyond the Caney Fork.)

Having of necessity borne their ills with stoicism and with a fatalistic faith, some of the mountain people are hard to convert to the idea of modern methods. One old man of eighty, brought in rather against his will by his family, flatly refused all and every "new fangled way" even to bedpans and hypodermics. A young mother whom the community nurse had worked for months to get in the sanatorium, suddenly "got religion" and "was healed" and went home whether or no, only to have a severe hemorrhage in a few weeks. Truly, as an authority in the *Rural Medical Service* has said, "Recognition of the value of medical services depends largely on the education and intelligence of the population."

The road to hospitalization or even the use of qualified physicians by our mountain people is not an easy one, but it carries us far when results are obtained. Here is a letter from one country mother, a maternity case brought in many miles over bad roads because of the necessity of surgical aid.

Dear Doctor:

I was rushed to the hospital, a place I never wanted to go, but I found things so much better than I was expecting, everything so nice and comfortable. I was given good attention. The nurses were awful nice. I appreciate being there. Thanks many times for helping me.

A suffering man out in the hills called the doctor in the middle of a stormy night. Perforating ulcer of the stomach was diagnosed, the patient brought in as carefully as might be over the awful roads, an emergency operation performed and a life saved. Three weeks in the hospital taught this man and his family how kind and wonderful doctors and nurses are, and made them love rather than fear the hospital.

But some will not go and many cannot go. Hospitals are scarce and doctors expensive. Little three-year-old Billy had had a terrible burn but was too

far from the doctor for frequent enough care. Finally, because the wound would not heal and the limbs were becoming badly deformed, the father came to the hospital doors pitifully begging help. Months of care both in this hospital and under an orthopedic specialist finally saved the life of the boy and gave him the use of his legs.

A little mother twenty-five miles from the hospital came in twice for prenatal examinations, but when the great hour came the weather and roads were so bad she employed a midwife. Two tiny babies were born only to die in a few weeks because of lack of care and instruction—a heartbreaking experience.

In one case the doctor finally found a man eighty-five miles from any hospital, suffering from complete obstruction of the bowel due to intussusception. He was brought twelve miles on a cold midnight trip by stretcher to the nearest railroad station, and then on to the city. But due to the necessary loss of time involved in making the trip, and due to his condition, his life was lost.

Over and over again a valiant doctor arrives deep in the hills to find a maternal condition that is hopeless unless something drastic is done. The chauffeur is probably used as an anesthetist and the husband as first assistant (he usually faints in the middle of the work). The position is righted, however, and the baby born either alive or dead, depending on the amount of time lost in getting the doctor.

In other cases, and often, too, no doctor can be had for love or money, and the family is obliged to stand by and see the life of a loved and needed one snuffed out.

These are just a few pictures of the situation in our mountains. They may seem discouraging, but certainly they demand that something be done about it. Whatever is done, it must be done by those understanding our mountain people, those who have patience, courage, perseverance, and a full realization that good medical service has its roots in education of the people, line upon line.

What has been done? The various states through their public health departments have been giving increasingly splendid service in the matter of preventive medicine and in child and maternal health, but these do not touch the therapeutic side of the matter, and only in varying degrees do they solve the tuberculosis problem.

The federal government through the Farm Security Administration, is reaching the problem very practically in some sections. To refresh our minds as to this work I am condensing and reporting from a paper presented by Dr. R. C. Williams, chief medical officer of this program, entitled "The Medical Care Program for Farm Security Administration Borrowers."

The program under which more than 100,000 low-income farm families, borrowers from the FSA, are at present obtaining medical care grew out of an economic necessity Loans were defaulted as chickens, hogs, calves were sold to pay medical bills Avoidable deaths occurred and the government lost the money invested. Typical of many reports, a western state showed seventy-five percent of its borrower families were on the rehabilitation program because of financial stress resulting from illness in the family This indicated the need for some kind of medical program. A family in good health is a better credit risk than a family in bad health.

The only feasible approach to the problem was the grouping of families paying a flat fee per year for medical care under a plan to include physicians agreeing to treat them at a uniform fee schedule which should take account of the family's income. State medical associations were approached with plans for medical care Not all state medical associations have yet been approached but twenty-seven have approved the plan The agreements with the county agencies recognize three basic principles:

- (1) The participation fee for borrowers is determined by their ability to pay as indicated by their plans.
- (2) There is a free choice of participating physicians.
- (3) Funds are set aside at the beginning of the operating period in charge of a bonded trustee. From the pooled funds, a proportionate amount is allocated for hospitalization and emergency cases.

The average yearly loan for this type of service is eighteen dollars a year. The FSA is also giving help to the Farm Homestead projects on a different basis.

Certain philanthropic organizations of various kinds have undertaken to do medical work in rural and mountain regions. The Duke Foundation, which gives one dollar a day for each free bed in the Carolinas and helps with construction of new hospitals and improvements in old ones, has been of inestimable help to small hospitals in those states. The Commonwealth Fund has established several rural hospitals in the South and is now subsidizing medical courses for young men who will agree after leaving medical college to work at least five years in some rural community. There are several centers of philanthropic work in the mountains which, while giving some medical service, do not come under the above headings.

The author tried to study this phase of the work in connection with the Health Committee appointed by the Conference of Southern Mountain Workers. Seventy-three such centers were written to. The questions asked were: "What service are you rendering?" and "What suggestions have you to make in the matter of medical care for the mountains?" The findings were as follows: Some have dental clinics; some, resident nurses who serve the communities; one has the service of a retired doctor; one center has a hospital and sanatorium with fifty beds, thirty of which are for the tuberculous, also three out-clinics, eight mother and baby clinics, and birth control service; four have visiting nurses, one a consulting doctor. One center has one doctor and one nurse and two beds; one, a hospital and ten beds, two doctors and a dentist. Another center has a sanatorium with fifty beds, many nurses, three doctors and does much health education; another has a House of Health with two beds and a visiting nurse conducting many clinics. Aside from these we all know of the wonderful work being done in Kentucky by the Mary Breckinridge Frontier Nursing Service. But, all told, the surface of the need of our whole mountain section for medical and hospital care has not been scratched.

The following suggestions were made for improved health service: (1) Helpful plans to prevent the poor being discriminated against are needed. (2) There should be means to provide hospitaliza-

tion for the needy and funds to correct defects; these should come either from loan or grant. (3) Training for midwifery should be provided. (4) There should be more clinics, and sex instruction should be provided. (5) Nurses from our schools might visit families in the community, leave literature, and tell the people about clinics. (6) Group medicine or cooperatively supported work should be tried out. (7) Organized churches or the federal government might provide a budget to help men and women finish their medical course without the debt that now prevents their settling in rural sections. (8) There should be more tuberculosis hospitals, better grade hospitals, and more rural doctors.

Is there any hope that if all of us interested in the Southern Highlanders should get together on the question, any results would be forthcoming? Our hope seems to lie in one or more of three directions: (1) Philanthropy, (2) Cooperative insurance clubs, (3) Taxation, either county and state, or federal.

Philanthropy has probably reached its height and at best can touch only a small part of the field. However, we shall have to work this industriously for a long time to come and be thankful there are so many kindly hearts and cooperative foundations.

As regards *cooperative insurance clubs*, most students of the subject say that *insurance methods* are not workable in as low income groups as those of our mountain folk. Still, Denmark started with voluntary cooperative health clubs and these later were subsidized by the government until now Denmark has the most remarkable health conditions in the world; no one worries about how his health problems will be taken care of. Norway, too, has *compulsory* health insurance which accomplishes wonders for its people. The matter is certainly worth studying into so that when the time is ripe, we who are interested can be of service in helping the government plan such measures. Right now we should all be on our toes to insist that since the government is making plans to help the lower income people with their health problems, the mountain communities where it would be impossible to support a hospital even if the government did build it should not be overlooked.

Taxation: There may be hope in getting help from (a) *direct* taxation in the county and state. Health is more important even than education, and we are taxed for the latter. The Committee on Medical Economics makes these suggestions: "A local subsidy from tax funds is practicable only when the need for a physician is accompanied by ability to pay higher taxes . . . A more promising line of action appears to be offered by efforts to improve and add to the availability of existing institutions." In a study of hospitals and their bed occupancy it was found that if the available beds could be used, or in other words, if people could afford to use the beds, there would be sufficient beds in many non-mountain areas to supply a reasonable demand. (b) *Federal taxation:* It seems to us that until some better method can be worked out, the Farm Security Administration, which is of course supported by federal taxes offers the greatest hope of immediate help. "Throughout the South about 12,000 families have been organized into county cooperatives. Loans are made by the FSA on a sliding scale of ten, twelve and fourteen dollars per family per year depending on ability to pay, plus one dollar extra for each person up to eight . . . Doctors charge their regular fees but face prorating if the total bills exceed the quota, etc." This plan is worth studying.

We come again to the thought which Miss Caroline Kidder so beautifully gave us in the first paragraph of her article on "Health and Medical Needs of the Mountains" in the April, 1939, number of *Mountain Life and Work*. Miss Kidder permits me to quote:

Way back in the mountains — God's good country—one finds the flowers and the ferns, the redbud and the dogwood and "sarvice"; the trees, the creeks, the huge overhanging rocks, winding roads, some so steep and some in the creek beds; and the friendliest people in the world, with time to enjoy the caller.

Can we not vie with nature to do something beautiful for them, too? They are waiting for us to see the vision

The Christian Community

When our world finally becomes Christian—and it will, despite the violent international storms of man-made selfishness and folly that burst forth every generation or two in our period of world history—the heavenly Kingdom will be established on earth by way of Christianizing individual lives and human relationships. In a law-abiding universe, God is a legislator; but the Father of our Lord Jesus is no dictator, and His kingdom cannot be established by dictators' methods, under any banner or in any nation. No, the world will be Christianized by the law of heaven or *a la* "Old MacDonald's Farm,"

With a good man here,
And a good man there,
Here a Christian,
There a Christian,
Everywhere a better Christian;

With a real home here,
And a good school there;
With a live church here,
And a Scout club there;
Here good neighbors,
There good neighbors,
Everywhere a Christian labors—

The nation or the state, the large city or even the county, is too large a unit for most of us to tackle, but everyone can take hold of the job of Christianizing community life. A good place to start is to ask, "What are the characteristics of a Christian community?" With a clear vision of the goal, it will be easier to make plans for reaching it, and also easier to win others' cooperation in striving towards it. What are the characteristics of a Christian community in home and family life, in school and church organizations, in economic and industrial relationships, in social and

recreational activities, in legislation and law enforcement? Even the best community must ask itself, "What lack I yet?"

Elsewhere in this magazine will be found information regarding a worthy essay contest. Every thoughtful person will be rewarded for spending time in considering "What are the characteristics of a Christian community?"—even if he never sends the results of his deliberations to the contest editors. But, "let your light shine!"

O.L.K.

A PASSEL OF LITTLE THINGS

When I was born my mother wept
For me, 'tis said and true:
"You must be strong of heart to live
The life in store for you.

"You have not the happy heritage
That wealthy standing brings;
Only a hearth, a mother's prayer,
And a passel of little things.

"A brown leaf curled like a fairy boat,
And a star flower in the grass;
A torn bit of a spider's web,
Clinging to you as you pass.

"For you the sharp, thin pine-wood smoke
Streaking blue to the sky,
The homely clank of clean milk pails,
And a wild bird's cry."

My mother should never have wept my lot,
But rejoiced to have it so;
For I thank God for the little things
That have taught my soul to grow.

—PAULINE RITCHIE



"..... and worketh willingly with her hands." Proverbs 31:13
Courtesy of the Doris Ulman Foundation

Changing the Library Map of the Southland

FLORENCE HOLMES RIDGEWAY

On the library desk lay the newly issued "Traffic Flow" map of Kentucky. "Annual average 24 hour traffic 4,000; 9,000; 12,000," read the visitor as she ran an exploring library finger over the flood streams of traffic swirling through cities, seething through towns, and diverging, threadlike, into rural areas.

"This map brings the nice, quiet places into prominence; 'Traffic under 150 vehicles not shown,'" she noted, her finger lingering on a space where the threads vanished. "That looks like an inviting spot," she remarked wistfully.

"One could gain considerably in understanding by a visit in that region," gravely replied the other librarian. "You see, many of those lightly traveled regions also represent Kentucky's great poverty in books as well as in lack of some other advantages. This traffic map happens to afford a striking view of the library scene in our state. By marking upon it the location of our 68 public libraries, we have clearly shown the great areas where the people have no public library opportunities."

"And then," came the ready rejoinder, "why not mark upon it the location of the regional library systems for which we are all hoping and planning? That would change the complexion of the map entirely, for there would be well-traveled library routes leading into all those bookless areas."

This alert consciousness of library needs in Kentucky is not confined to the librarians who are

planning and working to meet those needs. A host of citizens is equally alert and equally determined that a day shall come when public library service shall be state-wide. This alertness and this determination have developed, in Kentucky and in several other states, into the Citizens' Library Movement; it is organized, directed, and on the steady march. Its objectives are not new but they are necessarily cast into new forms.

In the historical background of this movement, we may hark back to 1795, when in the small but growing town of Lexington, Kentucky, "far distant from the seats of learning," a little group of citizens banded together, gave subscriptions, and started a circulating library "to remove in some measure the inconvenience of their remote situation." In 1876 the American Library Association was organized. Its purpose, embodied in its motto, "The best reading for the highest number at the least cost," set astir citizen as well as library interests. Gradually state library associations began to develop. Traveling library systems were established in several states. In Kentucky in the middle 1890's the Federation of Women's Clubs operated a traveling library service in the mountain counties, as did also Berea College through its teacher-students. Inspired by Frances Willard, the Womens Christian Temperance Union had a book-lending service. In 1907 the Kentucky Library Association was organized. The Federation gave untiring help to the Association in securing legislative action a few years later for a State Library Commission whose book-lending and other timely services would extend throughout the state. To the new Commission the Federation bequeathed its one hundred cases of traveling libraries. In 1916 the first book wagon in the South was started by Berea College librarians, using friendly gifts from distant persons.

Down through the years citizen effort has bent heroically toward extending the horizons of library service. This effort in various organizations has been expressed in approval or active support of the programs by state library associations and commissions, and by local library planning. The diversity of interests thus aiding in the library pro-



BOOK WAGON—1916

gram can be merely glimpsed by the mention of Women's Clubs, Kiwanians, Rotarians, Farm Bureau, American Country Life Association, Parent-Teacher Associations, American Association of University Women, and League of Women Voters. Youth has contributed through Girl Scouts, Boy Scouts, Young Citizens' League, club and church groups. Many other organizations and groups have nobly helped to foster library progress. It was entirely opportune that this far-reaching citizen interest should crystalize into organization.

"The underlying philosophy of the Citizens' Library Movement is the underlying philosophy of every civic movement in a democracy," says a South Carolina leader. "It is that permanent growth and improvement must grow out of an informed public opinion and that the duty is upon those assuming leadership to create such informed public opinion. Where this course is followed a proper basis is laid for achieving the goal of all workers in the library cause—the placing of books and ever more books in the hands of every man, woman, and child who wishes to read."¹

The attempt to consider the Citizens' Library Movement as a factor in the changing of our southern library map brings us face to face with the influence and accomplishment of other factors in this process of change.

Missions, community centers, private and denominational schools have contributed generously in spirit and usually from limited resources; they have helped to reveal the great need for library service, especially in the mountain areas.

The Southern Association of Colleges and Secondary Schools, by its adoption of library standards, gave great impetus to developments in library service in colleges and secondary schools. Resulting disparity in opportunities between high schools and elementary schools turned attention to improving elementary school libraries.

Grants received in various states from the General Education Board and the Carnegie Foundation made possible new library enterprises. The Julius Rosenwald Fund, through its library demonstrations in eleven counties of seven states, its grants to library extension agencies and library schools, and

its library service to Negroes, helped raise the standards of library service and to relieve book impoverishment.

The Work Projects Administration has initiated library service in remote regions through its Pack Horse Library and other facilities. By thus searching out the more unfortunate areas, the WPA points the need and the way for permanent service. It also provides library assistance of various types in public libraries.

Through its regional libraries and its integration of library service with social planning and informal education, the Tennessee Valley Authority is making valuable contributions to library developments in seven states.

Among the southern states there are more statewide Citizens' Library organizations than in any other section of our country. Any one in attendance at a conference of southern library leaders becomes finely conscious of their frank self-measurement and their far-sighted judgment. They recognize that their situation has unusually difficult problems and that a commensurate degree of clear-cut forceful planning is necessary.

The nature of some of these problems is revealed by facts presented in *Libraries of the South* by Tommie Dora Barker, in 1935: 21,894,514, or 66 percent of the population, are without access to public libraries; of this number 19,484,562 live in rural areas, constituting 89 percent of the people without public library service; \$2,558,262 was spent for public libraries last year, or 8 cents per capita; there are 7,830,353 volumes in public libraries, or .2 per capita; 33,931,539 volumes, or 1 per capita per year were circulated; 127 out of



MODERN BOOK-TRUCK—1940

1 Marion A. Wright, "The Citizens Library Movement," *Bulletin of the American Library Association*, July, 1936.

1284 counties spent at least a small amount of county funds for public library service; 782 counties are without any public libraries within their borders; 5 states are without active library extension agencies; 7 are without school library supervisors; there is no library in the South either public or institutional with a collection of books numbering as many as 500,000 volumes. Paralleling these facts indicating the limitations of the region in library resources, might be given those showing similar limitations in economic resources." Similar data for 1940 would show substantial progress resulting from the forces steadily at work upon these problems, but the essential factors in the situation have not been changed.

In the eight states through which the Southern Appalachians extend, the per capita expenditures for public library service are reported by the American Library Association as ranging from 6 to 12 cents. The Julius Rosenwald Fund through its country library demonstrations found that, considering the low economic wealth of the South, the annual budget for the library should not be less than 50 cents per capita. For the United States the average is 42 cents. The American Library Association standard was \$1.00 per capita until recently, when it was raised to \$1.50.

The number of volumes per capita in the public libraries of this group of states ranges from .12 to .67 with an average of .25, or four persons to one book. For the United States the average is .87.

In the mountain sections of these states over 75 percent of the people are without public library service. In Kentucky three-fourths of the mountain counties have no public libraries within their bounds.

In comparing the school tax for a group of 10 poor counties in the mountain section of Kentucky with 10 counties in a more favored district, it was found that the revenue per child received from local taxation in the mountain group was less than \$3.00 and in the other group was \$29.00 although tax effort was identical.¹

Of the 742 counties in this group of states over 50 percent have less than \$500 of assessed valuation per capita.² *The National Emergency Coun-*

1 Ira Bell, "The Problems of Equalization of Public Education in Kentucky," *Kentucky School Journal*, January, 1939.

2 Tommie Dora Barker, *Libraries of the South*, 1935.

cil's Report on Economic Conditions of the South, 1938, states that "even in 'prosperous' 1929 southern farm people received an average gross income of only \$186 a year as compared with \$528 for farmers elsewhere."

These examples of limited resources point to some of the reasons for two of the immediate objectives in southern library planning:

1. The state should assume responsibility in financial aid for the development of a library service which shall freely provide all its citizens with opportunities for life-long education. The results of the adult education work in our country have shown the need and desire for such opportunities. Libraries are the logical centers of continuous education. To help provide children and youth with wholesome literature appears as a further duty of the state in a day when a large percent of youthful crime is directly traceable to the effects of news-stand trash. A mountain high school girl aptly expressed this function of the library when she wrote, "State-wide library service will drive the 'varmints' of ignorance and crime from the places where they dwell."
2. The second objective is the adoption in each state of a basis for regional library systems. The plan for this form of service is that two or more counties combine their resources and establish a central, or regional, library at their natural trade center. From this location the regional library gives its service through branches in community centers, stations at convenient points, and book-mobiles to more distant places. Most of the counties in those states are not large enough in area, population, and wealth for the support of independent libraries. The regional plan opens the way for adequate, equalized service.

The Citizens' Library Movement goes into action in different localities under different organization names. "Friends of the Library" is a group of persons in a community who help to supply the needs of the individual library around which their interests have gathered. Public library groups and

college and university library groups numbering nearly one hundred and fifty have formed in thirty-eight states. A "Friends of the Library" group may become a part of the statewide organization of the Citizens' Movement when it so desires. This local form of citizen interest is richly beneficial to library progress.

In fifteen states, six of these being in the Southland, the Citizens' Library Movement is now functioning on the scope of state-wide organizations. Objectives in the main are parallel, but the situation in the individual state determines which forms of citizen activity are expedient.

The establishment or strengthening of state library extension agencies is considered of foremost importance. Once this leadership is secured, the next consideration is the development of state-wide local library service through the channels of county and regional libraries. This objective makes it necessary to secure adequate library legislation. Lifting the standards of library service by state certification of librarians is another well-sought objective. Effort is made to bind together all existing forces and agencies which are concerned in any way with the advancement of library opportunities for the people.

The first state in the union to effect a Citizens' organization was North Carolina, in 1927. Over two hundred citizens enlisted early in the campaign. Committees throughout the state set to work. Hundreds of letters went to the people. District rallies were held and county units swung into action. In 1928 "The Handbook of the Citizens' Library Movement" was published by the North Carolina Library Association. The book impellingly set forth the library conditions and needs of the state and the aims of the movement. It is counted that the library progress of North Carolina dates from that campaign.

In 1934 at a large rally the Citizens' Library Movement was reorganized and plans were adopted for the continuance of the work. Through citizen effort the State Library Commission budget, which had been sorely cut, was restored. Some first appropriations for county and municipal library service were secured as well as the passage of a bill making possible state aid for libraries. Appropriation for regional library service is now being worked for.

The North Carolina public library map today

shows twenty-seven counties with appropriations or tax funds for county service. Eight counties own and operate book-mobiles and two other counties expect to give this service in the near future. One county owns and operates a book-mobile for colored people. One hundred and forty public and county libraries have over 1,000,000 volumes which were borrowed for home reading six million times last year. North Carolina has proved the dynamic value of informed public opinion. Well may the objectives of the North Carolina Citizens' Library Movement be pondered upon as a document of great wisdom concerning human welfare:

A system of libraries which will serve every man, woman, boy and girl in North Carolina and which will provide opportunity and encouragement:

1. To educate themselves continuously.
2. To improve their ability to participate as useful citizens in activities in which they are involved.
3. To keep abreast of progress in sciences and other fields of knowledge.
4. To promote such use of leisure time as will promote personal happiness and social well-being.¹

Pursuant to plans of the Southeastern Library Association and the American Library Association, a Conference of Southern Leaders met at the University of North Carolina, April, 1933, by invitation of President Graham. From nine states came representatives of educational, religious, social, and kindred organizations. In considering the relationships of these various agencies the Conference gave special attention to the library and its place in southern welfare and progress.

Its conclusion and recommendation concerning the library were that "free public library service is an indispensable part of a well-rounded program of community life. It strengthens and extends appreciation of the cultural and spiritual values of life; it diffuses information and ideas necessary to the present welfare and future advancement of a community; it offers to every citizen the means of education throughout life. Inasmuch as so many governmental units in every southern state are apparently unable at present to support public library service, it is reasonable to look to each state to

1 William T. Polk, *Books and the Minds of Men*, 1934.

organize, administer and support a state-wide system of public library service."

The influence of this conference caused South Carolina leaders to make plans for their own state. The following year their first Citizens' Library Conference was held and a program was set in action for public library development. In many counties the movement for local libraries brought hundreds into the meetings. At the second state conference two years later, needs were again discussed and further plans made. Citizens' Library Associations have been formed in nearly every county. In one county in the mountain section, library service for the entire county was established as a result of a demonstration service started by the citizens.

Georgia citizens held their first Citizens' Library Conference in 1936 with such effective results that a series of successful conferences followed over a period of two years in the ten congressional districts. At one conference the first book-mobile in the state was displayed and within six months two other counties in the district bought book-mobiles. The stimulus of these conferences has made many more people actively interested in library matters.

The Tennessee Library Association at its meeting this year planned to proceed at once with the organization of a statewide Citizens' Library Council to work immediately for adequate and accessible library service for every community in the state. The Kentucky Citizens' Library League was formed in 1937 with the object to promote the interest and participation of citizens in the improvement and extension of library service of all kinds. The League now has over five hundred members with nearly every county represented. Eight of the sixteen districts into which the state has been tentatively divided are now organized with Regional Leagues. Kentucky thus looks clearly toward future developments.

Recently the chairman of the Program and Promotion Committee of the Kentucky Citizens' Library League called a conference on library cooperation. Representatives of educational agencies of various fields of library service and of the TVA and WPA came together. The library objectives of the various groups were discussed and general objectives were formulated. They agreed that libraries should become more the agencies of educa-

tion, that the public should have a better understanding of library service; that libraries should re-think their work with a view to identifying library service more effectively with the needs of the people and to making library service more attractive and convincing; that close cooperation on the part of all groups and organizations concerned is needed to assure successful library development.

An outstanding enterprise thus far of the Kentucky Citizens' Library League was its cooperation with the Kentucky Library Association in sponsoring an essay contest in the schools of the state on the subject, "Why Kentucky Needs State-wide Library Service." This plan for spreading information of library needs and conditions among the schools and homes of the state had long been the dream of state leaders. The splendid response of contestants brought a happy fulfillment of this dream.

In some of the schools preliminary contests were held and only the best essays were submitted. From other schools came the entire flock of essays. The final contestants numbering 364 represented 93 schools and nearly half of the counties. The large number of the essays were of high quality.

A delightful aftermath of the contest was the public presentation of some of the prizes in specially planned school programs or in connection with the commencement programs. The winners read their essays and representatives of the Citizens' Library League and the Library Association were present.

Two of the eight winning contestants live in mountain counties. Naomi Duncan who won first place in the group including grades 7, 8, and 9 is in the ninth grade in Pine Knot School, McCreary County. Ursula Davidson, third place winner in the older group, grades 10, 11, and 12, is a senior in the Hindman High School, Knott County. Their two essays follow this article.

The hundreds of young people who have taken part in this essay contest, through their fine spirit of endeavor and their enlarged understanding of library needs, have become contributors to library progress in Kentucky. Tomorrow many of them will be eager participants in the Citizens' Library Movement. In the years to come they will help to change the library map of the Southland.

Why Kentucky Needs State-Wide Library Service

WINNING ESSAYS

NAOMI DUNCAN

Pine Knot School, McCreary County, Kentucky
Winner in Grade 7-9

Libraries are needed in Kentucky to educate the people. When people are not educated, they do not know or understand what is happening to their country, and they do not know whether they are voting right or not. Free public libraries provide the only way for a people who can't go to school to get an education.

The public library supplies facts on history, science, social problems, economy, culture, politics, and many other subjects. With all these different types of books, one can easily find help on his particular problem.

The public library helps school children. They have to look for dates and happenings that cannot be found in their textbooks. Also, if they read many different books on one subject, they will get a better view of the problem than they will get from one book.

Books help people enjoy themselves on dreary days when there is nothing to do. Books on agriculture will help the farmer solve his problems. Engineers, mechanics, and other workers will find books to suit their needs in the public libraries.

In the rural districts regional libraries are about the only way for rural people to get books. The people in the city can get books, but the people in the country cannot get them. The people in the country need books as much or more than the people in the cities. Extending state-wide library service lets people know of the problems of their state. Information on current events is as valuable as information about things long ago. Good papers and good magazines will inform people on current events.

Elementary schools need libraries as much as high schools, but they hardly ever have as good a library. A public community library would serve all ages and classes of people. Access to a free library during vacation time would be a great help to the children.

Many people in Kentucky are so poor that they regard books as a luxury. About half of the people

URSULA MARCH DAVIDSON

Hindman Settlement School, Knott County, Kentucky
Third Place in Grades 10-12

I saw a school house today—stuck up in a hollow, squeezed between two hills. I saw the students—trustful, eager to learn all they could that would prepare them for good citizenship.

I saw a group of men and women—scrawny, hard-faced, with disappointment written clearly in the lines of their faces. They are graduates of the little log school; years ago they memorized their text books and went out upon their own. I heard them talking, too:

"Yep, it's plain foolishness sendin' them younguns to school. I went a long time—what good did it do me? Hain't seen a book since."

"That's so," someone agrees: "looks like the government could do somethin' about it, but lordy mercy, all they think about these days is fightin'. I wish somebody would kill all them old Germans—maybe then we could get one good breath."

"Them and the niggers is just like a mule—never know what they aim to do next. I allus said if I knowed they'd go to Heaven I wouldn't want to go."

Yes, as I surveyed this group today I knew that

(Continued on page 23)

do not read books, but if free books are supplied, they will read them. The need for books among rural people is very great. Until recently, the farm folk were not conscious of a lack of books, but this modern age of easy transportation and communication has changed this attitude.

The secret of America's greatness is that the people know about their government and are interested in helping to run it. Unless the people are educated, this government will not continue to be a democracy. Only 977,477 people in Kentucky's 2,614,589 live where they can get the services of one of sixty-eight libraries. The other 1,639,112 people have no library service of any kind. These facts show plainly that Kentucky does need a state-wide library service.

4-H CLUB WORK

J. M. FELTNER

To understand more fully the growth and value of 4-H Club Work in eastern Kentucky, let us look at the early history of the organization. I quote from Junior Club Bulletin No. 28, *Early History of 4-H Club Work*:

4-H Club Work as we know it today is the outgrowth of more than thirty years of thought and effort on the part of many men and women living in all parts of the United States who were and are vitally interested in providing opportunities for the growth and development of the rural youth of America. The beginnings in Boys' and Girls' Club Work, like that of many other great educational movements, were very simple and could hardly be called Club Work, if measured by our present day standards, yet they mark the starting points of the present 4-H Club organizations.

There may be some differences of opinion as to where and by whom the first club work was done, but the best authorities state that the first club was started in Macoupin County, Illinois, in 1900. It was started by W. B. Otwell, president of the County Farmers' Institute. After failing to arouse interest among the farmers in improved methods of agriculture, Mr. Otwell started a Boys' Corn Club. The first year he enrolled five hundred boys, who grew their corn according to instructions and made an exhibit at the next Farmers' Institute. The project was so successful that fifteen hundred boys enrolled during the following year. Their exhibits at the county institute created a great deal of interest among the farmers of that county.

In January, 1902, A. B. Graham, Superintendent of the Springfield Township Schools in Clark County, Ohio, without knowledge of the club work in Illinois, organized a Boys' and Girls' Club and arranged with the Farmers' Institute Committee at Springfield to make an exhibit of the results of their work at the Farmers' Institute. Corn was grown on small plats, and an exhibit of selected ears was made at the Institute in January, 1903.

Club meetings were held once a month in the assembly room of the county building.

The first real club work attempted in the South was started in Holmes County, Mississippi, in 1907. The cotton boll weevil had become a serious menace to Mississippi and other cotton-growing states, and Dr. Seaman Knapp was assigned the task of helping the farmers adjust their agricultural practices to meet this new condition. Dr. Knapp believed that the South should grow corn and he also believed that the most effective way to demonstrate the practicability of corn growing was through Boys' Corn Clubs. The results obtained in Holmes County were so gratifying that Boys' Corn Clubs were soon organized throughout the South. In 1909 a trip to Washington, D. C., was offered to the State Corn Club Champion in many states. The winners of these trips were given diplomas by the Secretary of Agriculture.

The first projects for club girls were canning and poultry. South Carolina and Virginia were the leading states in the promotion of club work for girls. O. B. Martin, the first person employed by the United States Department of Agriculture to do club work, organized the first canning club in Aiken County, South Carolina, in 1910. The only product canned by the members of this club was tomatoes. After canning and poultry work became well established, other lines were taken up and by 1911, 3,153 girls were enrolled in clubs in the southern states. In 1911, 54,362 boys were enrolled in corn clubs.

In 1914 the Smith-Lever Act was passed, providing funds for the employment of county and home demonstration agents in every state in the Union. With the establishment of a general agricultural extension program, Boys' and Girls' Club Work, or Junior Agricultural Club Work, as it was then called, made rapid progress. Another important factor in the growth and development of club work was the adoption of the local leader plan and a definite organization of boys and girls into clubs. The field of club work was no longer confined to corn and tomato clubs, but was extended to practically every phase of farm and home activities.

Club Work in Kentucky. The first Junior Agricultural Club in Kentucky was organized in Fayette County, in the spring of 1909. Each boy enrolled in the club was pledged to grow an acre of corn and to report his yield and cost at the end of the season.

Professor George Roberts, agronomist at the Experiment Station, did much to encourage corn clubs during the years 1909 to 1911. Other persons also took interest in the work at that time. Commissioner of Agriculture, Rankin, encouraged the work and arranged to give free seed corn. In 1910, Professor T. R. Bryant, Head of Extension Work of the College of Agriculture, took over club work and during the years 1911, 1912 and 1913, a number of clubs were organized under his direction. In 1912 a handbook was issued from the College for this work. This was the first publication on the subject.

The leadership of this work, however, was not centered in any one place. Dr. Fred Mutchler of the Western Normal School, Bowling Green, Kentucky, also did much work with corn clubs, beginning about 1911. Several thousand members were enrolled under his leadership until 1913, when he was moved to the College of Agriculture. From 1914 to 1919 he was in charge of the work for the state.

Agents were now employed by the Extension Department to organize poultry and pig clubs. A special agent was also secured for corn clubs. These clubs grew very rapidly. The number of clubs and the rapidity of their growth soon called for a reorganization, which was made in 1917, and a state leader of club work was appointed. In 1914 the total enrollment was 1,250; in 1915, 2,286; in 1916, 3,053; in 1917, 3,887; and during 1918 the enrollment was 5,031 boys and girls growing some crops or animals under the instructions of the Junior Agricultural Clubs.

Since I started work in November, 1917, we have had 191,700 club members enrolled in the 29 counties of eastern Kentucky. We now have around 15,000 active in 4-H Club Work. This leaves 175,000 that have grown too old for 4-H Club Work as members, but who still carry on as leaders in 4-H Club work, as teachers, doctors, lawyers, ministers, farmers, homemakers, county agents, home agents, farm security agents. Letters from the agents in this district the last few days, reporting what former 4-H Club members are do-

ing and the kind of citizens they have made, are very gratifying. Although 24 percent of those indicted in the courts today are under 21 years of age, it is a rare thing to hear of a 4-H Club member being before the courts. On the other hand, we find them in high schools and colleges.

Today throughout the hills we have better animals, better crops, more and better food. Our country people are better dressed, largely because of the lessons learned in the 4-H Clubs and demonstrated to us by the club work.

Pure-bred seed corn was first brought into the hills by 4-H Club members. Pure-bred poultry was started on the farms by being first owned by club members. The pig and calf clubs brought the pure-bred hogs and cattle. Better methods of canning and sewing, such projects as the raising of strawberries, and other good things were introduced through our 4-H Clubs.

For example, we had been talking strawberries for twenty years to the parents and getting nowhere; so in 1939 the service clubs and friends of club work were asked to sponsor the strawberry project. As a result, in 1939 in 19 counties 999 boys and girls set 235,400 plants. In 1940 we had 27 counties, 1,402 members and 269,900 plants. This may lead to larger plantings of commercial strawberries, but the thing we are after is to have strawberries at home; the marketing of strawberries, like charity, begins at home. We want every home to have its own strawberries, as we want them to have cows, poultry, garden, fruits, flowers and green fields, and fewer courts; more love for home, more thrift and greater appreciation of the hills. It is a very common thing for a boy or girl to produce from 18 to 25 gallons of berries from 100 plants.

In the early days of 4-H Club Work I had a letter from Mr. T. L. Britton, county agent of Leslie County, telling about the rapid gain of Johnny Keen's pig. I wanted to see the pig, Johnny, and his parents. I rode from London to the club member's home on horseback, a distance of about fifty miles. By the time I got there Johnny's pig had grown to be a hog. As I looked at the hog, I asked, "What do you feed your hog?" His answer was, "I feed it corn and tankage, and whatever I eat." When I met the mother and told her what Johnny said, she laughed and said, "That is about right. The other day I baked an angel food cake for Sunday company; later in the day I noticed

that someone had been cutting on the cake and asked Johnny if he had cut a piece of the cake." He said, "No, mother, I cut two pieces, one for my pig and the other for myself."

Johnny is now a man. He told me, not long ago, that the feeding of the pig meant a great deal to him. The piece of cake he ate satisfied his appetite for cake for about two hours, but the piece he gave the pig went into the building of the man and is still with him.

In Johnson County, some time ago, in company with R. T. Faulkner I visited Lester LeMaster. As I talked with Lester and looked at his pig, he informed me that his pig originally cost him only ten cents, for the owner thought it about dead. It was a nice, clean, white pig. I said, "Lester, what makes your pig so clean?" His answer was, "I gave it a bath this morning and I give it a bath as often as it gets dirty." After Mr. Faulkner and I had walked away some distance, we looked back and saw Lester still standing by the pig pen. "Mr. Faulkner," I said, "do you see that ten-cent pig in the pen and the million-dollar boy on the outside? You know the boy would not be a million-dollar boy if it were not for the ten-cent pig."

The following counties in eastern Kentucky have furnished corn champions: Laurel, Clay, Bell, Lee, Morgan, Jackson, Rockcastle. Jack Abney of Jackson County had the largest yield on his acre—138 bushels. As I looked at the fine corn—it had to be fine to produce 138 bushels—and then at Jack, I saw the sparkle in his eye. I could almost feel the tingle of the blood coursing through Jack's veins as he said, "I grew this corn; it is mine."

Boys and girls from the hills have won trips to the National Camp at Washington, trips to the 4-H Congress in Chicago, and state honors.

I have related these stories only to bring out the point that we are growing men and women while we grow corn and pigs, while we can, sew and do the many other things. Thousands of stories could be told of boys and girls with animals or clothing projects, crops and canning.

Work inspires intelligence—I believe wholeheartedly in work for children. I believe just as soon as a child is able to help himself in the smallest way he should be allowed to do so, even though it holds back the job a little for the time being. Self-help is, I believe, the most powerful force in education. A child must educate himself. Nobody else can do it for him. Work and the respon-

sibility of work are what inspires intelligence.

Not only do the club members learn to work but to believe in their job; that it is the man that makes the job and not the job that makes the man; that there is dignity in labor with the hands. You can see in this statement one lesson that club members are learning:

"This is a ditch straight and true,
It is as honest as I am,
It is the best I can do;
I wish that God Almighty,
Would come and look it through."

The world's advancement hinges largely on a constantly increasing number of people doing many of the ordinary, everyday duties of life in a better way. The advancement is motivated by no fine-spun theory of the philosophers, and is heralded by no trumpet blast. Like the slowly moving glacier, it is the grinding force that gradually forms what we call society.

The 4-H Pledge is "I pledge my head to clearer thinking, my heart to greater loyalty, my hands to larger service, my health to better living, for my club, my community and county." When this pledge is carried out it finds the 4-H members co-operating with the churches, schools, and all the other movements that build for better things. To illustrate, on May the 18th this year the 4-H Clubs of Lucky Fork, Owsley County, and Morris Fork, Breathitt County, had charge of the program dedicating the beautiful church at Lucky Fork.

Club work, also, helps youth learn to appreciate the farm and farm home which is one's own, far from the hectic, artificial condition of the city—a farm where one gets directly from one's own soil what one needs to sustain life, with a healthy, normal family to contribute the small domestic joys which relieve a man from business strain.

It is true, we hand to the boys and girls of today a world cursed with wars, noxious drugs, and all forms of insanity. May it be theirs to help to make this a better place to live in; may they be free from superstition and the trammels of the past; may they have boldness enough to carry out their profoundest convictions; may their hands and feet be unshackled from the fetters of fear, and to the generation that shall succeed them may they give a better world.

We wish for every child a stronger body than our own, a stronger mind, and purer soul. Let him

be vigorous and strong, for no one can help the weak and inefficient except those who have stores of strength within themselves. Let his mind be furnished with sound knowledge and the training of deep wisdom. A man's value to the world is coming more and more to mean the value of his mind. May we have quick hands and strong, but above all may they be directed by a straight thinking and active brain. Most of all, we wish for him and all his fellows that cleanness of soul and that highness of ideals that shall equip him nobly to bear his part in the drama of life.

In conclusion let me say, I am convinced that no public-spirited movement of which I have knowledge holds greater potentialities both for the future citizenship of America and for the stabilization of sound economic rural life than the 4-H Clubs.

If you are going to do anything for a man,

you must begin before he is a man. The chances of success lie in working with the boy or girl, and not with the man or woman.

Boys' and girls' 4-H Club Work today will furnish the power which will run our agricultural engine of tomorrow. It is so fundamentally sound and practical in its purpose that it is challenging the citizenship of the nation. Club members, under competent directions, have proven their ability to render efficient service toward raising the standard of farming and homemaking.

Communities that have seen the results of club work desire it. Club work is growing because its foundation is solid; because it has as its highest aims better rural conditions, a high class of citizenship, a truer sense of life and what it means.

Will club work give us better crops, animals, and home products? Yes, but more than that, it will produce real men and women.

Planned Parenthood for Rural Families

MARY LINDSAY HOFFMAN

Although the fact, if not the name, of planned parenthood has long been accepted among "the more privileged classes," it is a matter of common knowledge that the families who needed it most have not had contraceptive help.

An article in this journal by J. Wesley Hatcher (October, 1938; January, 1939) gave a brief account of the work of the Mountain Maternal Health League as one effort to bring a practical plan to the mothers of the Southern Mountains. The League grew out of the interest of a local group who at the 1936 Southern Mountain Workers Conference heard of an experiment at Logan, West Virginia, and decided to try to develop a working plan for the mothers in our Southern Mountains. The League was made possible through the gifts of Dr. Clarence Gamble, a heart specialist who became interested in family planning after noting the effect on the heart of too frequent and too many pregnancies and who realized the need of an inexpensive and feasible plan for underprivileged and isolated mothers whom it was impossible to reach through clinics.

The League's work has gone steadily, if slowly, forward. Its purpose has been two-fold: First, to serve as a laboratory in which a simple and inexpensive contraceptive method and procedure might be tested through a statistical study; second, to reach with child-spacing methods through a visiting nurse service the rural mothers of the isolated mountain region who are unable to get to a physician or a clinic.

The statistical study, under the sponsorship and direction of the National Research Bureau of the Birth Control Federation, is still unfinished. The records for 355 cases over a period of eighteen months have been tabulated by the statistician, but the results are not yet ready for release. We may state with confidence, however, that we have proved what we set out to prove—namely, that it is possible to bring contraceptive help to those most deserving of it but who, because of their isolation, cannot possibly be served by clinics.

Mothers old at thirty-five are all too numerous in our mountains—old, not alone from the physical strain of bearing a child every year or so, but also from the nervous strain of discovering another

pregnancy under way and from anxiety about how to feed the little one when it arrives.

To get the physician up the "holler" to the mother, or the mother to town to the doctor, has seemed and has really been a practical impossibility. The Mountain Maternal Health League provides a registered nurse, qualified, sponsored by reputable physicians, who has understanding of mountain people and mountain problems and who gives this help in a friendly visit. So comes a new day for the mountain mothers. The mothers feel safe knowing that a medical advisory board of well known physicians is acting on the case and supervising the visiting nurses as well as selecting the supplies.

The Mountain Maternal Health League has behind it now an experience of nearly four years of this sort of work, and its extent has been limited only by the funds available. Our work has centered in three counties of Kentucky, Madison, Rockcastle and Jackson; there are also from one to fourteen clients each in twelve other counties of this state, and others in Alabama, Tennessee and North Carolina. Overhead expense is reduced to the minimum in order to use every available cent for the actual work. Office space is donated and NYA help secured for clerical work. In every case careful records are kept. The number of mothers we are now serving is over seven hundred.

The procedure is simple. The nurse makes a friendly call where she knows the family is large, the income small. She is advised where to go by doctors, social workers, or friends of the family. The mothers welcome with pathetic eagerness the help she offers them. We have been surprised at how little opposition has been found. A month's supply of the contraceptive is left, after the nurse has shown the mother how to use it by means of a model, which not only makes the method clear but serves to dignify the whole interview. She is then asked to write when she is in need of further supplies, or of any advice. If she is able, the mother pays a minimum amount for her supplies. If not, she receives them free. If the nurse is as friendly as she is competent—and ours have been—she is called upon to give other advice about the economic and general welfare of the family.

One aspect of the situation, second to the need of the family, and familiar to all of us, of course, is that many of the people we are serving are relief

clients. Over and over again, funds that might go toward the better feeding and clothing—not to mention educating—of children now living must be diverted to bring into the world more children to feed, to clothe and to educate.

As often as possible, return visits are made by the nurse to discover how faithfully the method is being tried, to discover any difficulties in connection with the procedure, and to renew supplies. We have been fortunate in having nurses who, themselves mountain girls, are thoroughly familiar with the problems and thoroughly sympathetic with the reticence of some of the mothers in discussing their family problems. Such good news spreads rapidly, and as indicated above, we are limited only by funds. We could actually place right now a dozen nurses if we had the money to cover their salaries and car expenses. Wherever possible, the nurse ties the work up with a local center, a settlement, a mission, a nurse, a doctor or group of doctors, who, even though they may not be very near, give the mother some assurance of help.

While all of us hope and expect that this service to mothers is going to become a part of the public health program in all southern states, as such clinics now are in North Carolina, South Carolina, and many cities, we know that it will be a slow process. Even after the state incorporates it as a regular part of the work of the county health nurse, it will be a long time before the already over-worked nurses can reach out to the remote families up the creeks and hollows, where are the very ones who need it most. And then, too, there are many counties which do not have public health departments with county nurses in the field.

We deprecate the enthusiasm of any group who proclaims it has found *the* answer to any social situation. But here is a place we can take hold. We can be sure that every mother visited and furnished with this long-sought information will lessen by just that much the load in that family, and the burden on state and nation now unprepared to care for the children of impoverished families.

Any group who would like to initiate the service through securing the services of one of our nurses for a period of time may address the Mountain Maternal Health League, Berea, Kentucky.

There's No Other Conference Like It

ELLSWORTH M. SMITH

The title, "There's No Other Conference Like It," refers, of course, to the Southern Conference for Human Welfare, which held its second annual session in Chattanooga, Tennessee, April 14, 15 and 16. It drew some 1,300 delegates and had a combined total attendance of probably 2,500. The program was arranged around the following themes, which were handled largely as panel discussions: "Youth in the South," "Industrial Life in the South," "Children in the South," and "Citizenship in the South."

If a conference can be judged by the caliber of its leadership, the outstanding quality of the Chattanooga conference is attested by the list of speakers which included Mrs. Eleanor Roosevelt, first lady of the land; Dr. Frank Graham, president of the University of North Carolina and chairman of the conference; the Honorable Maury Maverick, mayor of San Antonio, Texas, a great and sincere reformer; Dr. Mordecai Johnson, president of Howard University; Dr. F. D. Patterson, president of Tuskegee Institute; Dr. John B. Thompson, Presbyterian leader at University of Oklahoma; Dr. Will Alexander, head of the Farm Security Administration; Mark Ethridge and Barry Bingham, manager and publisher, respectively, of the *Louisville Courier-Journal*.

And if one may be led to suppose by such a list that the conference was dominated by head-liners, let it be said most emphatically that the source material, personal testimony and deep human conviction contributed by the far larger number of less-known southern leaders who are working intimately, and at great cost to themselves, in the fields of rural life, labor, race relations and civil liberties, were the real bed-rock of the conference.

The conference began on Sunday afternoon, the fourteenth, with a session of the Council of Young Southerners, addressed by Malcolm C. Dobbs, executive secretary of that organization. Mr. Dobbs urged the formation of numerous youth pressure groups to prevent American young people from being drawn into the sort of totalitarian militarism which the European conflict threatens to force upon all nations. "In Europe young men like ourselves are shouldering guns, and in our own land a

whole generation of youth is drifting into adulthood lacking proper education and without knowing steady work." Later he said: "Representative Martin Dies, chairman of the congressional committee on un-American activities, holds his office only because the great majority of common people in his congressional district are prevented from voting by the un-American poll tax."

Dr. Thompson of Oklahoma, a Presbyterian minister, said in part; "There are both good and bad religions, and no denomination has a monopoly of either kind. Southern religion has sometimes provided the magic which masters have used to exploit their slaves, the opiate which held those slaves in slavery. On the other hand, it also became the essence of slave revolts and it is producing today a new generation of youth whose highest ambitions are to improve the South materially and spiritually. There are in this room religious leaders of the people who bear on their bodies affidavits of the struggle for justice which prophetic religion is making today in the South.

"In the culture of the South we hail the awakening of a new democracy such as I have not seen before in my lifetime. This is the contribution of religion to democracy, that the earth belongs to the people and that they are worthy of the heritage."

In this connection Dr. Frank Graham expressed his belief that: "Without the basic religious conception of the spiritual dignity and democratic worth of every human being, they labor in vain who build the house of democracy."

Dr. Robert H. Montgomery of the University of Texas was the keynote speaker of the Monday morning session. Dr. Montgomery holds a Doctor of Philosophy degree from the Brookings Institution. The topic of his address was "Monopoly versus Democracy," and his thesis was that we cannot have democracy under the present economic order, because our economic order, supposedly capitalism, is rather the control of price and production by monopoly. "All monopolies of any significance stand solidly on some special privilege granted by Government; under monopoly, prices cannot be free; yet unless prices are free to move,

our system of competitive business enterprise is at an end and it may carry democracy down with it. For years, about fifty percent of our productive capacity has been idle; and at least half our people have lacked the elementary necessities. The order has become intolerable."

All through the Conference it was evident that the main issues were the abolition of the poll tax; the securing of equal educational, health, and economic opportunities for all classes and both races; the development of realistic religion; the development of a southern agriculture based on family-sized and family-owned farms; the establishment of labor and farmer unions, and legislation to bring about fair and sound labor relations; the total elimination of Ku-Klux-Klanism and the oppression of the Negro race; the working out of a program for youth that holds some realistic basis for hope and economic achievement; the abolition of freight-rate discrimination, and the breaking down of state and regional trade barriers.

Speaking for the TVA, Director James P. Pope told his audience that: "The Authority is now serving about 375,000 customers, and their annual savings amount to about \$8,600,000. And that is not all; the rates of private power utilities throughout the South have been decreased anywhere from 10 percent to 40 percent. Despite the rigors of TVA competition, the net income of the Commonwealth and Southern holding company during 1939 increased over \$5,000,000." TVA accomplishments for southern agriculture include 3,000,000 acres put into demonstration farming, 500,000 acres of hillside land terraced, and more than 100,000,000 trees planted. All of this was done "by the farmers themselves in voluntary associations."

President Patterson, of Tuskegee, speaking for the rural Negro, urged the need for supplying an adequate number of trained personnel from the Negro group to meet the needs in home-making, farming, education, health and recreation. "Progress thus far by the rural Negro is a great tribute to the basic intelligence of this group. The Negro farmers are the most disadvantaged group in rural America." In most cases they experience miserable housing, the children receive inadequate schooling, the family has an inadequate diet, and in many areas they fail to be reached at all by the public health program.

Again and again during the conference it was pointed out that to continue to retard the Negro is to keep down the entire South, that the Negro is an integral part of the South.

Mrs. Roosevelt, just returned from a trip to California in the course of which she visited the government and private camps of migratory workers, stated that the conditions pictured in *Grapes of Wrath* were not overdrawn; then she went on to say she was more convinced than ever before that, "once given opportunities, all people, practically all, make good use of them, and will try desperately hard not to lose the things they once had."

Speaking of the South, Mrs. Roosevelt made this wise observation: "I know that the children in the thirteen southern states are going to spread out from these states and be the citizens of many of the other states. They are going to bring to the other states whatever education and whatever health they may have acquired here. Therefore, I think it is an interest of the whole country what opportunity the children in these states have for health and education. But even before we come to education you must start children out with a chance at good health. That is impossible when we have a condition such as we have today, not only in these states of the South, but in many other states where there is no medical care available and frequently not enough money in the household to make it possible to have medical care if it were available." Possibly of all the things that were said at the Chattanooga conference, this statement of Mrs. Roosevelt's has most bearing on the needs of our mountain area.

Maury Maverick, completely dynamic and as completely sincere, charged that "the South is actually owned by the North—no, not by the North, but by a small minority." Regarding resources, he said "our southern lands are in the worst condition, and also we have the lowest production of dairy products and green vegetables in the United States of America." Yet, he urged, "we should try first of all not to be an irritated minority. We should try not to think ourselves into an isolated and nether region, but as being solid in the United States of America, entitled to equality of opportunity and development with the rest of the country. Let us fight together to be a part of the country as a whole."

Here is his outline in some six points:

1. Let us free our minds from prejudice as much as we can, and have the courage to think; and let us preserve constitutional democracy, civil rights for all.
2. Let us see to it that the Negro gets full economic opportunity, equal pay for equal work, political justice, protection of civil rights, and education.
3. Let us conserve the natural resources of the South for the people.
4. Let us fight for housing on a great national scale for all the people, both urban and agricultural.
5. Let us insist upon fair, impartial, sensible, scientific law enforcement for all the people.
6. Let us follow as our policy the South working for and with the rest of the nation.

Headlined, in his speech, was the slogan, "Civil rights for everybody and poll taxes for nobody."

This report of the Conference for Human Welfare must end. But let it not be assumed that it was merely a matter of speeches and discussions, however stimulating. There are working committees of the Conference on civil rights, the poll tax, race relations, and other critical issues. These committees are working with courage and much wisdom. The report of their activities must, however, be made by someone better acquainted with their procedures.

The title of this report, "There's No Other Conference Like It," means simply that in the experience of the writer no other part of the country calls together so splendid a company of wise, devoted and socially-minded leaders to tackle the problems of their area unselfishly as does the South in its annual Conference for Human Welfare and in the continuing organization that works at it throughout the year. It makes one not only proud of the South but confident of its future and grateful for the privilege of having a place to work in furthering its destinies.

WHY KENTUCKY NEEDS STATE-WIDE LIBRARY SERVICE

(Continued from page 15)

they had failed, failed miserably. Perhaps I shouldn't say they had failed; someone else had failed, failed to see that they had one great thing, books—books that uplift the souls of men and lead them on to greater things. Of course, what education they had played its part, but after it was over what happened? They had no books to read, that their education might be continued; there was nothing else for pastime. They cannot be blamed nor considered ignorant for thinking as they do of Germans and Negroes. If you hadn't read books that showed you the other side of the picture, would you not think the same? Neither can they be criticized for thinking school doesn't help their children any—they cannot see where it has helped them. It only gave them an appetite for something they could not have. It has made them bitter toward life.

As I think of this and then of the millions of dollars Kentucky spends foolishly, a feeling creeps over me that words cannot express. Let's take a look at the picture. Kentucky spends five times as much for confectionery as for books, and at least ten times as much for tobacco. One dollar and forty-eight cents per person every year is spent for movies and only twelve cents for books. Looks pretty bad, doesn't it?

I envisage another picture today. A community with a good library, and branches all over the country. Hither people come in swarms, borrowing books for amusement, instruction, and information. They are broad-minded, intelligent people, understanding the affairs of today and interested in making this world a better place to live in. Book wagons, pack horses, skilled librarians, and state aid in addition to local funds—all go to help the people have what they want and deserve.

What will you do to see that this vision becomes a reality?

The Mountain Youth in NYA

FRANCIS SHOUSE

When education is dynamic it transforms. In order to be dynamic it must not only "lead the people out" of whatever darkness they may be in and into the light, but it must offer them realistic means of satisfying their deepest needs, even if these needs are as prosaic as a five dollar bill for the first payment on a Jersey cow; or as poetic as the requisite technical training and money to terrace the magnificently barren slopes of a Billy's Branch in Clay County into a fruitful vineyard comparable with the far-famed valleys of the Rhineland.

That the National Youth Administration has had this aim as its underlying philosophy cannot be denied. NYA has two distinct programs: (1) the out-of-school work experience projects; and (2) the student work projects for students attending school. Of particular interest to those concerned with the social problems of the mountain people is the out-of-school work program. It is this program which serves the young men and women with whom the schools have failed, either because of a highly theoretical curriculum divorced from the bread-and-butter needs of the people or because of its failure and inability to bridge the economic barrier which held many away from school. Seven out of ten answer that they left school because of economic conditions. The NYA group as a whole has an average school background of about 6 years, has been out of school an average of 4.8 years. Three out of four say that they left school at the end of the eighth grade. About one out of five stayed on into high school, and one out of a hundred entered college.

That the church, too, has failed with the mountain NYA group is indicated by the fact that 81.9 percent of the mountain youth in the NYA answer that they are not church members, whereas 70.7 percent of urban youth answer that they are members.

Nor has this underprivileged group, with an average of a sixth-grade education and with four out of five outside church membership, been better served by such rural agencies as the 4-H Club. In one study of two thousand cases it was found that

only three percent had ever been members of any club.¹

Eligibility requirements for employment on NYA work-experience projects provide that a youth must be single, unemployed, out of school, within the age range of 18 to 25, and unable to find work experience or vocational training elsewhere. It is estimated that there are 45,000 unemployed youth in Kentucky who fall in this group. Of this number over 14,000 have been certified and are immediately available for NYA assignment, and approximately 6,000 are actually employed on the out-of-school work program.

How has NYA transformed the life of any mountain boy or girl? In what new ways may it yet transform their lives? There is no eloquence more eloquent than a living example. I used to think that the Kentucky mountaineer with a passel of children in a one-room log cabin was a myth. Now I know that this situation, multiplied many times, is not a myth. Last Sunday I hopped from stone to stone across Billy's Branch near Goose Rock to converse with Buck John Henson, standing angular in the doorway of his one-room cabin. Everything seemed true to form. Buck had a good growth of beard; his wife smoked the corn-cob pipe; the two daughters and the wife were all barefooted; and the boy showed me how they had moved the cookstove in from the shed because the roof leaked. One thing, however, was not true to form. The cheeks of the youngsters were flushed with a healthy glow. I was curious. Buck told me his first eight children died. I soon found out that the boy, Tole, who had worked with NYA but eight months building a farm shop laboratory, had saved a portion of each semi-monthly check of \$14 and bought a cow. I could not help wondering if this might not have been a lesson learned by eight deaths and taught realistically by eight months of employment, \$112, and some youth guidance somewhere along the way.

Barry Bingham, one of the prophets who has

1 *The NYA Youth Worker and His Environment*, compiled and edited by Arkley Wright, from a survey of 2,000 personnel record cards on NYA youths during the year 1937-1938.



Fishing

John A. Spelman III

come out of the South and who is not afraid of the word "vision," spoke last month to a conference of the Kentucky Vocational Association about his vision of vocational agricultural training for the youth of Kentucky regardless of urbanity or rural-ity, landed gentry or green-rent peasantry. Among other things, he said that the traditional ignorance of being unable to read or write did not worry him so much as the ignorance of not knowing how to use the hands effectively in manual labor. It is, incidentally, these manual skills which NYA seeks to develop. In his address Mr. Bingham deplored the fact that there are still over fifty high schools in the state without vocational agricultural training, and continued by proposing that the State University institute short courses in agriculture for farm youth to last six weeks each year—a plan which would be somewhat similar and perhaps an extension of the short-course provided at Berea for our NYA boys this spring. Perhaps even more deplorable than the fact that the training is lacking in more than fifty high schools is the fact that agricultural training has never been considered basic enough to include as a "basic" with the three "R's" in the first eight grades—the only grade range that can ever, at the present time, reach the underprivileged segment represented by NYA boys and girls.

These young people are receptive and will follow the lead of those who have courage to give them light—if they have an opportunity to earn the necessary money for whatever investment is needed. Upon the encouragement of the professor heading up Berea's department of agriculture, seven out of ten boys returned home from a three-weeks short course there and voluntarily invested their NYA money in baby chicks for a personal poultry project, and in one or two cases an investment was made in brood sows.

There may still be those who are skeptical about the mental caliber of an underprivileged boy or girl. As a part of our guidance program in visual education at Sublimity City last week I set up the movie projector and screen in one of the cottages and asked a girl from down on Rockcastle River if she would step over and let me teach her to thread the film and operate the projector. After showing her each operation only twice, she could release the focus clamp, release the two roller clamps, thread

the film through, leaving the proper loops of slack film, tighten all clamps, switch the light on, run the film forward, run it backward, speed it up, slow it down, focus it, raise or lower the "frame," and stop it. In speaking to the girl's supervisor later I remarked, "That girl is clever; is she a high school graduate?" "No," she replied, "Alma has not gone further than the fourth grade." She had never seen a projector before and had seen few movies. That this type of girl does transform her home after training was attested by a census taker in mountain homes who told us he could invariably tell in which homes there lived girls who had had the benefit of NYA training.

Drawing girls from six mountain counties, Sublimity resident project three miles from London is the only one of its kind in the United States. Located in the Cumberland National Forest, which stretches from Tennessee through eastern Kentucky and into Ohio, Sublimity City is a planned community of sixty-six Cape Cod type cottages designed by the United States Forest Service to resettle families from sub-marginal land to land comparable with good blue-grass soil. Ten cottages in this community are now in use by NYA. Each house has a manager. The entire project has five supervisors, each with her specialty in the various lines of weaving, sewing, cooking, dairying, gardening, and poultry care. Mountain girls in overall pants and blue denim shirts, whose grammar would rarely pass the entrance examination into certain schools of higher learning, are permitted the privilege of counsel from a trained agronomist who can speak their language as well as the technical phraseology; they learn as they hoe flourishing gardens, milk their first cows, take care of poultry and pigs, and meanwhile absorb some of the niceties of life.

In the area of nine counties which the London office serves there are three woodwork shops, six building-construction projects (schools, city hall, farm shops), two homemaking centers for girls, a painting project, a power-line construction project, a street repair project, and a landscaping project, in addition to the combination agricultural-homemaking project at Sublimity.

On the regular day-time projects youths work 70 hours per month, or approximately two weeks, and receive a check for \$14.00 or \$16.00, depend-

ing upon their wage classification. At the Sublimity resident project the girls receive board, room, and approximately \$11.00 per period of two weeks out of each month; every alternate two-weeks period is spent at home.

Mountain boys may gain entrance at almost any time to one of three full-time resident projects: one at Carrollton, Kentucky, providing training in woodworking, metal working, automechanics, and radio; one at Richmond, Kentucky, providing similar work and offering the additional advantage of nine semester hours at Eastern State Teachers College or work in Madison High School; and one at South Charleston, West Virginia, where a boy may stay as long as he likes, exploring, eight weeks at a time, one after the other, twenty different mechanical work units. At each of these camps the boy receives board and room, \$10 cash, and works about 100 hours per month in addition to time spent on related training.

It has been thought that a concentration of effort into a coeducational resident project for all 700 youth of the area would make for more efficient training and produce better results. The number currently working may even be increased to 1,400. Such a project will probably be established in the national forest area in McCreary County. Vocational exploration could be offered in such a set-up and enough time would be allowed for intensive counselling and guidance, for basic educational instruction, and group recreation. Skills would be taught in tool making and other mechanical arts.

Never static, always moving forward, the program of NYA is continually seeking to find out the needs of the youth and to meet those needs in a realistic manner. It needs the cooperative help of every community agency working to promote the welfare of youth, for only in this way can it remain well-rounded and balanced.

"WHAT ARE THE CHARACTERISTICS OF A CHRISTIAN RURAL COMMUNITY"

This is the title of an essay contest being sponsored by the Christian Rural Fellowship.

The Christian Rural Fellowship is "an undenominational organization whose purpose is to interpret the spiritual and religious values which

inhere in the processes of agriculture and the relationships of rural life; to magnify and dignify the rural church; to provide a means of fellowship and cooperation among rural agencies: *Toward a Christian Rural Civilization*. Cooperating groups are the Committee on Town and Country of the Home Missions Council and Federal Council of Churches, the Rural Missions Cooperating Committee of the Foreign Missions Conference of North America, and Agricultural Missions Foundation, Incorporated.

The rules of the contest are:

1. The essay must deal with an actual community, a description of which must be briefly sketched and made a part of the essay.
2. In a maximum of 3,000 words, the essay must show:
 - a. to what extent the community described can be considered Christian and indicate the forces (institutions, organizations, personalities, cultural and economic factors, etc.) that have contributed to its present Christian character; and
 - b. to what extent it is not Christian and the forces responsible for its non-Christian character.
3. The essay must describe the characteristics of an ideal Christian community as the author envisages it.
4. The essay must indicate to what extent the Christian characteristics are reproducible in other communities.

Prizes of \$100, \$50, and \$25 are offered.

The essay, typewritten, double-spaced, and written on only one side of the paper, must be in by November 15, 1940. The name and address of the author and the name and location of the community described must accompany the manuscript in a separately sealed envelope. The contest is open to any interested person (except the judges).

For further details or information address The Christian Rural Fellowship, 156 Fifth Avenue, New York City.

The Rural Church Commission

EUGENE SMATHERS

For several years the Conference has sought to contribute to the developing life of our area by setting up special committees in the fields of education, recreation, and more recently in the fields of adult education, and health. All of us are aware of the excellent service of the recreation leaders provided by the Conference. Not so many, perhaps, are aware of the valuable service which has been rendered by the Educational Commission. And more recently, the Adult Education Cooperative Project has been making a distinct contribution toward the solution of our economic problem through the technique of study-for-action. The new committee on Health has made a good beginning on a Conference-wide health program. But through the years one very important group of mountain workers has been neglected by the Conference, namely the rural church workers. Of course, it is true that there has been a dinner for this group at the annual meeting of the Conference, but there has been no permanent committee of the Conference working at the problems which confront this group.

The area covered by the Conference is predominantly rural and the rural church is of utmost importance as an actual and potential builder of strong community life. A vigorous and healthy rural church undergirds the efforts to improve community life — social, economic, recreational, health and educational. To neglect this institution is to neglect one of the greatest potential sources of help in developing the life of our area. Recognizing this, a place was given in the program of the annual meeting this year for a discussion of the ways in which the Conference might contribute to the development of a strong rural church movement in its area. As a result of this discussion, the Conference has set up a Rural Church Commission which will seek to do in the field of the rural church what the Educational Commission has done and is doing for the schools. This new Commission has a tremendous task ahead and will need the assistance of all who are concerned with the developing life of our area. What are the goals

towards which such a commission might work? The following were suggested:

1. To give greater dignity and significance to the work of the rural church and to farming as a way of life.
2. To promote fellowship and further co-operation among the rural church workers in the Southern Mountains, and to relate them to other rural movements (such as the Fellowship of Southern Churchmen, the Christian Rural Fellowship, and the American Country Life Association).
3. To develop goals for the rural church (goals for the program of the local church as well as goals for the area) which will help to make the Christian religion the qualifying factor in every experience of life.
4. To implement the work of the rural church by finding, adapting, or creating suitable materials and methods and by making these available to rural church workers.
5. To acquaint rural workers with agencies which may be used in the promotion of a finer rural community life.
6. To study and appraise local problem situations as requested, in the interest of comity and a more vital church program.
7. To deal with the problem of finding and training leaders for rural religious work.
8. To seek solutions of the problem of equitable living standards for rural church workers and adequate support of the church program.

The Executive Committee of the Conference was given the responsibility of appointing the nucleus of this new Commission, which would then expand its own membership. The following persons have been invited to become members, most of whom have accepted:

E. D. Butt, Valle Crucis, North Carolina
W. L. Cooper, Blackey, Kentucky
E. E. Gabbard, Buckhorn, Kentucky
Robert E. Gribbin, Asheville, North Carolina
Orrin L. Keener, Berea, Kentucky
Howard Kester, Black Mountain, North Carolina.
Roy McCullough, Norris, Tennessee
Aaron H. Rapking, Philadelphia, Pennsylvania
Henry S. Randolph, New York, New York
A. L. Roberts, Swannanoa, North Carolina
Eugene Smathers, Big Lick, Tennessee

This group plans to meet some time this summer to organize and expand itself, and to begin working toward the realization of some of the purposes set forth above. We hope to have a constructive program initiated by the next Knoxville Conference.

NATIONAL CONFERENCE ON HANDICRAFTS

Under the joint sponsorship of the Southern Highland Handicraft Guild and the Penland School of Handicrafts the second National Conference on Handicrafts is being held at Penland, North Carolina, August 28 to September 4. Four years before in 1936 the first Conference was held at Lake Winnepesaukee in New Hampshire. This second Conference justifies the continued faith in the future of crafts in America. From it it is hoped that a more coordinate plan for the development of Handicrafts and the closer cooperation of craftsmen across the entire land will result. For information write the Penland School of Handicrafts, Penland, North Carolina.

OUR CONTRIBUTORS

ESTHER MARIE COLVIN is a native of Illinois, spent much of her childhood on a farm in the Ozark foothills, is at present a bibliographer in the Bureau of Agricultural Economics, Washington, D. C.

URSULA MARCH DAVIDSON is a student in the twelfth grade of the Hindman High School, Hindman, Kentucky. Participant in the State-wide contest promoted by the Citizens' Library League and the Library Association, Miss Ursula won third place in the older group, Grades 10 to 12. MOUNTAIN LIFE AND WORK takes this opportunity to congratulate this winner and is especially happy to present the essay in this issue.

NAOMI DUNCAN, winner of the group including grades 7 to 9 in the State essay contest on the subject, "Why Kentucky Needs State-wide Library Service," is in the ninth grade in the Pine Knot School, McCreary County, Kentucky. We offer our congratulations to Miss Naomi, and are especially happy to present her winning essay in this issue.

J. M. FELTNER is District Supervisor for 4-H Club Work in the London area. He has been in 4-H Club work for more than a quarter of a century. On his own mountain farm he has demonstrated his faith in the possibilities of farm life. He has an abiding faith in farming as a way of life and in young people.

MRS. MARY LINDSY HOFFMAN, wife of Michael Hoffman of the Foundation School Faculty of Berea

College and mother of two children, has been interested in the Mountain Maternal Health League since its organization.

PAULINE RITCHIE of Viper, Kentucky, is a teacher in one of the mountain schools.

MRS. FLORENCE HOLMES RIDGWAY was on the staff of the Berea College Library from 1909 to 1929, later at Union College, Barbourville, Kentucky. She established the first book-wagon service in the South, did much to gain material for the now noted Mountain Collection and to develop the Berea Library Extension Service throughout the mountain area.

FRANCIS SHOUSE is personnel officer under the National Youth Administration located at London, Kentucky. Graduated from Berea College, Mr. Shouse has worked as Personnel Officer in the Tennessee Employment Bureau and with the T.V.A.

EUGENE V. SMATHERS is pastor of the Big Lick Larger Parish on the Cumberland Plateau in Tennessee. His active interest in rural problems and long experience in one of the largest rural pastorates in the highlands provides a background for a pertinent contribution to the problems of the rural church.

DR. MAY CRAVATH WHARTON has for many years been Supervisor and doctor in charge of the Up-lands Sanatorium at Pleasant Hill, Tennessee.

NEWS NOTES

Eastern Kentucky Art Exhibit

The Third Annual Eastern Kentucky Art Exhibit was held April 29 at Catlettsburg, Kentucky. About fifteen hundred people saw the exhibits of amateur and professional painting and photography. Judges were: David Donoho, art instructor of Breathitt County Schools; Professor Joseph F. Jabonski of Marshall College; Mr. Charles Warnock, Portsmouth, Ohio. The paintings were characterized as "small fragments of Kentucky, indigenous, original, . . . as distinctly different as our region itself is different from the rest of the country." In the amateur group, Wendolyn Bever was outstanding; and in the professional group, Mr. John A. Spelman III (Pine Mountain), Mr. Bert Mullins (Disputanta), and Mrs. Challys Donaldson (Ashland).

Highlander Folk School

The spring term for resident students at Highlander Folk School, Monteagle, Tennessee, was attended by eighteen men and women sent by their unions for the six weeks training. Organized workers from neighboring communities and the industrial centers joined the resident students for evening classes, speeches, and week-ends of recreation and discussion. A similar term will be held in the fall, September 16 to October 26.

The Workshop course for student writers sponsored jointly by the Highlander Folk School and the League of American Writers will be held again this summer at Monteagle, Tennessee, July 15 to 28.

Brasstown Short Course

The eleventh annual Short Course of the John C. Campbell Folk School, Brasstown, North Carolina, was held from May 27th to June 9th under the leadership of the directors of the school and of Miss May Gadd and Mr. Philip Merrill of the Country Dance Society of America. Teachers, recreational leaders, church workers and students gathered from schools and community centers in eight of our Southern Highland states to live together in a group interested in promoting a happy social life in our mountain country.

From early morning until late at night Keith House rang with music—folk dance tunes on the piano, violin and pipes and folk singing. There was wood carving in the shops. Later tea gave an excuse for discussion on many topics: the background of the English dances, the quality of accompaniments for the dances, our recreational program in the mountains, the Folk School and the cooperative movement.

Summer School for Ministers

For the third consecutive summer, the Asheville Farm School was host to the National Missions Summer School (Presbyterian Church in the U.S.A.) for ministers, teachers and community workers. Under the deanship of Dr. Henry S. Randolph the daily schedules included classes in the morning, library study period and recreation in the afternoon, and an evening devotional service. Interesting innovation this year was a course for women on the Rural Home under the direction of Mrs. Arthur M. Bannerman which included seminar discussions on Child Care, Consumers' Research, Interior Decorating, Social Action in the Home, Health.

Southern Summer School for Workers

The Southern Summer School for Workers, open to those who labor in industry and agriculture, will be held on the Asheville Normal Campus, Asheville, North Carolina, July 23 to September 3. "Under the leadership of experienced teachers in the fields of labor, education and government, workers will study and discuss their own problems."

Leaders Training Fellowship

A week's course in residence supplemented the old one-day lecture-discussion conference on Bible School methods at the Leaders Training Fellowship held at Alpine Institute, Alpine, Tennessee, May 13 to 18. During the week each leader developed plans for work for the age-group he was teaching. In addition to the discussions and worship service, there were craft and recreational activities. Recommended ways of making school work effective were:

1. Adapt play to the age level of the students.
2. Put real meaning in the memory work.
3. Make worship meaningful and not just an exercise.
4. Establish unity in courses, materials and activities.
5. Pre-plan carefully.
6. Use the Bible, not as an end in itself, but as a means of leading the children on to God.
7. Develop real Christian character.
8. Remember the individual.
9. Make the activity program an integral part of the educational program of the school.

Weaver's Guild Play

The Weaver's Guild at the Phi Beta Phi Settlement School, Gatlinburg, Tennessee, is giving an original play "Store Britches" weekly during July and August. Tuesday nights at the School Auditorium.

Frenchburg Hospital

Plans are going forward for the rebuilding of the Frenchburg Hospital at Frenchburg, Kentucky, which burned early in the spring. In the interim the hospital work has been moved to the farm cottage.

No place in our mountain area is there greater need for hospital service and the basic contributions of a doctor and nurse. It is greatly to be hoped that funds will be forthcoming to make this plan a concrete reality.

THESE OF BEAUTY

A wild-plum thicket, robed in shimmering white
Against a wood, a lovely courtesan;
A jade-green meadow flecked with amber light
Beside a singing stream; a lane that ran
Its crooked length to greet the road; a grey
And ancient house—and hills, so far, so blue
They were, upon each clear and shining day
The battlements of fairy hosts, I knew—

Oh, these of beauty have I had. And this
Of sorrow have I now, that I alone
Of those who lived and wept and loved—knew kiss
Of rain on lip and cheek and brow, heard tone
Of winter wind through tree and silvered bough
Within those magic walls—may walk there now.

ESTHER MARIE COLVIN

To Live in the Country, Love Country Life

To live in the country, and enjoy all its pleasures, we should love the country. To love the country is to take an interest in all that belongs to the country—its occupations, its sports, its culture, and its improvements; its fields and its rivers; to gather the flocks around us, and feed them from our own hands; to make the birds our friends, and call them all by their names; to wear a chaplet of roses as if it were a princely diadem; to rove over the verdant fields with a higher pleasure than we should tread the carpeted halls of regal courts; to inhale the fresh air of the morning as if it were the sweet breath of infancy; to brush the dew from the glittering fields as if our path were strewn with diamonds; to hold converse with the trees of the forest, in their youth and in their decay, as if they could tell us the history of their own times, and as if the gnarled bark of the aged among them were all written over with the record of by-gone days, of those who planted them, and those who early gathered their fruits; to find hope and joy bursting like a flood upon our hearts, as the darting rays of light gently break upon the eastern horizon; to see the descending sun robing himself in burnished clouds, as if these were the gathering glories of the divine throne; to find in the clear evening of winter our chamber studded with countless gems of living light; to feel that "we are never less alone than when alone"; to make even the stillness and solitude of the country eloquent; and above all, in the beauty of every object which presents itself to our senses; and in the unbought provision which sustains, and comforts, and fills with joy, the countless multitudes of living existences which people the land, the water, the air, every where to repletion, to see the radiant tokens of an infinite and inexhaustible beneficence, as they roll by us and around us in one ceaseless flood; and in a clear and bright day of summer, to stand out in the midst of the resplendent creation, circled by an horizon which continually retreats from our advances, holding its distance undiminished, and with the broad and deep blue arches of heaven over us, whose depths no human imagination can fathom; to perceive this glorious temple all instinct with the presence of the Divinity, and to feel, amidst all this, the brain growing dizzy with wonder, and the heart swelling with an adoration and a holy joy, absolutely incapable of utterance;—this it is to love the country, and to make it, not the home of the person only, but of the soul.

—Henry Colman

